دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 24

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Revision History

Date	Rev.	Author	Revision Comments
2019-09-01	0	Javid Sheikh	First release
2020-09-12	1	Javid Sheikh	Added vocabulary and revision table. Changed cover page.
2023-02-14	2	Javid Sheikh	Minor revisions.
2024-03-30	3	Javid Sheikh	Minor revisions to text and vocabulary. Changed cover page.

Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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Form IX – بَاب اِفْعَلَّ

(٢٤) اَلدَّرْسُ الرَّابِعُ وَالْعِشْرُونَ

The twenty Fourth Lesson

اَلْمُدَرِّسُ : اِفْتَحِ النَّافِذَةَ يَاعَلِيُّ .

- The Teacher: Open the window O'Ali.

عَلِـــيٌّ : إِنَّهَا لَا تَنْفَتِحُ ، فَقَدِ اعْوَجَّ مِزْلَاجُهَا .

فَاعِلٌ — VII

- Ali: Surely, it does not open. Its latch (sliding bolt) has become crooked.

اَلْمُدَرِّسُ : أَلَا يُمْكِنُ تَقْوِيمُ اعْوِجَاجِهِ؟

- II: Is it not possible to straighten (out) its crookedness? (lit: Is the straightening of its crookedness not possible)

عَلِـــيٌّ : حَاوَلْنَا ، وَلَمْ نَتَمَكَّنْ مِنْ ذَلِكَ .

Followed by

- Ali: We tried, and we were not able to do that.

اَلْمُدَرِّسُ : وَجْهُكَ مُحْمَرٌّ يَاأَحْمَدُ . كَأَنَّكَ غَضْبَانُ .

- II: Your face has become red O'Ahmad. As if you are angry.

أَحْمَـــدُ : نَعَمْ . لَقَدْ أَغْضَبَنِي جَعْفَرٌ بِسُخْرِيَتِهِ مِنِّي .

[وَاللّٰهِ] — فَاعِلٌ — سُخْرِيَّةٌ

- Ahmad: Indeed Jaffar has made me angry with (by) his making fun of me.

اَلْمُدَرِّسُ : قُمْ وَتَوَضَّأْ . . . يَاجَعْفَرُ ، أَلَمْ تَسْمَعْ قَوْلَهُ تَعَالَى فِي سُورَةِ الْحُجُرَاتِ : ﴿يَاأَيُّهَا الَّذِينَ آمَنُوا ، لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْراً مِنْهُمْ ، وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْراً مِنْهُنَّ﴾ ؟

النَّاهِيَةُ — (سَخِرَ - يَسْخَرُ + مِنْ)

- II: Get up and do wudu (ablution)...O'Jaffar, did you not hear the saying of the Exalted in surah Al-Hujarat: 'O'you who believe, men should not mock (another group of) men, perhaps they are better than them, and women should not mock other women, perhaps they are better than them (the one who are mocking)'?

جَعْفَـــرٌ : بَلَى . أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ .

- Jaffar: Yes indeed, I seek forgiveness from Allah and turn to Him in repentance (repent to Him).

اَلْمُدَرِّسُ : خُذْ دَفْتَرَكَ يَاأَيُّوبُ . (يُسَلِّمُ لَهُ الدَّفْتَرَ) . أَرَاكَ ضَعِيفاً فِي النَّحْوِ . يَجِبُ عَلَيْكَ أَنْ تَجْتَهِدَ .

To give — #2 — #1 بِهِ — اَلْمَصْدَرُ الْمُؤَوَّلُ (فَاعِلٌ)

- II: Take your notebook, O'Ayub. (He hands over the notebook to him). I think you are weak in grammar. It is necessary (upon you) that you work hard.

أَيُّـــوبُ : إِنْ شَاءَ اللهُ .

- Ayub: If Allah Wills.

اَلْمُدَرِّسُ : اِقْرَأِ الْآيَةَ يَاحَامِـــدُ .

- II: Read the ayah, O'Hamid.

حَامِـــدُ : (بَعْدَ الْاِسْتِعَاذَةِ) ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ، فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

مَا الْمَصْدَرِيَّةُ * — ① — ② — ③ — * — [فَيُقَالُ لَهُمْ]

- Hamid: (After Isti'azah) 1) On the day (the day of Judgement) there will be white faces and black faces, 2) As for those whose faces have turned black, [it will be said to them] Did you disbelieve after you believed (had faith)? 3) So taste the punishment for what you used to disbelieve.

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حَرْفُ شَرْطٍ غَيْرُ جَازِمٍ

تَكْفُرُونَ . وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ ٱللَّهِ، هُمْ فِيهَا خَالِدُونَ﴾ [آلِ عِمْرَانَ/ ١٠٦-١٠٧] . ④

4) And for those whose faces turned white/bright so they are under the Mercy of Allah and they will remain there forever.

ٱلْمُدَرِّسُ : ٱقْرَأِ الْحَدِيثَ يَاأَيُّوبُ .

- JJ: Read the Hadith O'Ayub.

أَيُّوبُ : عَنْ أَنَسِ بْنِ مَالِكٍ (رَضِيَ اللهُ عَنْهُ) عَنِ النَّبِيِّ ﷺ : «أَنَّهُ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى [أَنْ] يَبْدُوَ صَلَاحُهَا، وَعَنِ النَّخْلِ حَتَّى [أَنْ] يَزْهُوَ. قِيلَ : وَمَا يَزْهُو؟ قَالَ : يَحْمَارُّ أَوْ يَصْفَارُّ» . (يَدْخُلُ الْمُرَاقِبُ) (The supervisor enters)

Good Condition

زَهَا - يَزْهُو To blossom

- Ayub: From Anas Bin Malik (MABPWH) about the Prophet (PBUH): Surely, he forbade sale of the fruits until they appear to be good (ripened fit for eating), and about the dates until they blossom. It was said: And what is blossom/radiant. He said: Until it turns red or yellow (the dates).

ٱلْمُرَاقِبُ : فِي مَكْتَبِي سَاعَةٌ وُجِدَتْ أَمْسِ فِي الْمُصَلَّى بَعْدَ مَا ٱنْتَهَتْ صَلَاةُ الظُّهْرِ . فَمَنْ فُقِدَتْ سَاعَتُهُ فَلْيَتَّصِلْ بِي بَعْدَ مَا يَنْتَهِي الدَّرْسُ .

- The supervisor: In my office, there is a watch found yesterday in the praying place (area) after the Zuhr prayer had ended. So, whosesoever watch has been lost he should contact me after the lesson finishes.

(مَا الْمَصْدَرِيَّةُ = مَا + مَاضٍ or مُضَارِعٌ)

لَامُ الْأَمْرِ

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ :

1- Answer the following questions:

مَا الْمَصْدَرِيَّةُ looks like مَا الْمَوْصُولَةُ but without the meaning

(١) لِمَ لَا تَنْفَتِحُ نَافِذَةُ الْفَصْلِ؟

(٢) لِمَ غَضِبَ أَحْمَدُ عَلَى جَعْفَرٍ؟

(٣) مَاذَا يُقَالُ لِلَّذِينَ تَسْوَدُّ وُجُوهُهُمْ يَوْمَ الْقِيَامَةِ؟

(٤) أَيْنَ وُجِدَتِ السَّاعَةُ؟ وَمَتَى؟

See next page

٢ - مِنْ أَبْوَابِ الْفِعْلِ الثُّلَاثِيِّ (اِفْعَلَّ) . زِيدَتْ فِيهِ هَمْزَةٌ قَبْلَ الْفَاءِ وَضُعِّفَتِ اللَّامُ . يَأْتِي هَذَا الْبَابُ فِي الْأَلْوَانِ وَالْعُيُوبِ .

2- The form (اِفْعَلَّ) (اِ + فَعَلَ + ل) is from the TMD verbs. In it an 'alif' is added before the 'fa', and the 'lam' is doubled. This form comes (is used) in colours and defects.

وَمِنْهَا بَابُ (اِفْعَالَّ)، زِيدَتْ فِيهِ هَمْزَةٌ قَبْلَ الْفَاءِ، وَأَلِفٌ بَعْدَ الْعَيْنِ، وَضُعِّفَتِ اللَّامُ . وَيَأْتِي فِي الْأَلْوَانِ .

نَائِبُ الْفَاعِلِ

And among this form (اِفْعَالَّ), In it a 'hamza' is added before the 'fa', and an 'alif' after the 'ain' and the 'lam' is doubled. And it (this form) comes (is used) in colours.

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions:

(١) لِمَ لَا تَنْفَتِحُ نَافِذَةُ الْفَصْلِ؟ (فَاعِلٌ)

(٢) لِمَ غَضِبَ أَحْمَدُ عَلَى جَعْفَرٍ؟

(٣) مَاذَا يُقَالُ لِلَّذِينَ تَسْوَدُّ وُجُوهُهُمْ يَوْمَ الْقِيَامَةِ؟

(٤) أَيْنَ وُجِدَتِ السَّاعَةُ؟ وَمَتَى؟

1) Why did the classroom window not open?

١. إِنَّهَا لَا تَنْفَتِحُ لِأَنَّ مِزْلَاجَهَا قَدْ اِعْوَجَّ

Indeed it does not open because its latch (sliding bolt) is crooked.

2) Why was Ahmad angry at Jaffar?

2. لِأَنَّ جَعْفَراً سَخِرَ مِنْهُ

Because Jaffar made fun of him (mocked him).

3) What will be said to those with black faces on the Day of Judgement?

3. أَكَفَرْتُمْ بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Did you disbelieve after you believed (had faith), so taste the punishment for what you used to disbelief.

4) Where was the watch found and when? (Right after بَعِيدَ)

4. وُجِدَتِ السَّاعَةُ فِي الْمُصَلَّى بَعْدَ اِنْتِهَاءِ صَلَاةِ الظُّهْرِ

The watch was found in the prayer place after the end of the Zuhr prayer.

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❊ Extract from the lesson the verbs mentioned in it from these two forms. **See Underlined in the lesson**

❊ اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الْوَارِدَةَ مِنْ هَذَيْنِ الْبَابَيْنِ .

3- Ponder over the example, then give the Present tense, and the Imperative and the Active Participle from the following verbs.

٣ - تَأَمَّلْ الْمِثَالَ ، ثُمَّ هَاتِ الْمُضَارِعَ ، وَالْمَصْدَرَ ، وَاسْمَ الْفَاعِلِ مِنَ الْأَفْعَالِ الْآتِيَةِ :

اَلْمَاضِي The Past		اَلْمُضَارِعُ The Present		اَلْمَصْدَرُ The Verbal Noun		اِسْمُ الْفَاعِلِ	
اِحْمَرَّ	To become red	يَحْمَرُّ		اِحْمِرَارٌ	Reddening (Turning red)	مُحْمَرٌّ	Red/roasted/fried
اِصْفَرَّ	To become yellow	يَصْفَرُّ		اِصْفِرَارٌ	Turning Yellow	مُصْفَرٌّ	Yellow/pale coloured
اِبْيَضَّ	To become white	يَبْيَضُّ		اِبْيِضَاضٌ	Turning White	مُبْيَضٌّ	White coloured
اِسْوَدَّ	To become black	يَسْوَدُّ		اِسْوِدَادٌ	Turning Black	مُسْوَدٌّ	Black coloured
اِخْضَرَّ	To become green	يَخْضَرُّ		اِخْضِرَارٌ	Turning Green	مُخْضَرٌّ	Green coloured
اِعْوَجَّ	To become crooked	يَعْوَجُّ		اِعْوِجَاجٌ	Turning Crooked	مُعْوَجٌّ	Crooked

اِفْعَالٌّ

4- Ponder over the example, then give the Present tense, and the Imperative and the Active Participle from the following two verbs:

٤ - تَأَمَّلْ الْمِثَالَ ، ثُمَّ هَاتِ الْمُضَارِعَ ، وَالْمَصْدَرَ ، وَاسْمَ الْفَاعِلِ مِنَ الْفِعْلَيْنِ الْآتِيَيْنِ :

اِصْفَارَّ	To become yellow	يَصْفَارُّ		اِصْفِيرَارٌ	Yellowing	مُصْفَارٌّ	Yellow/pale
اِحْمَارَّ	To become red	يَحْمَارُّ		اِحْمِيرَارٌ	Reddening	مُحْمَارٌّ	Red/roasted/fried
اِدْهَامَّ	It is about to become dark green	يَدْهَامُّ		اِدْهِيمَامٌ	Turning dark green	مُدْهَامٌّ	Dark green

5- Mention Form of every verb that follows:

٥ - أُذْكُرْ بَابَ كُلِّ فِعْلٍ مِمَّا يَأْتِي :

اِحْمَارَّ	IX اِفْعَالَّ	To become red	اِشْتَدَّ	VIII اِفْتَعَلَ	To intensify	اِسْوَدَّ	IX اِفْعَلَّ	To become black
اِشْتَقَّ	VIII اِفْتَعَلَ	To derive	اِبْيَضَّ	IX اِفْعَلَّ	To become white	اِدْهَامَّ	IX اِفْعَالَّ	To be about to become dark green
اِعْوَجَّ	IX اِفْعَلَّ	To become crooked	اِنْفَضَّ	VII اِنْفَعَلَ	To disperse	اِنْشَقَّ	VII اِنْفَعَلَ	To split

اِشْتَقَقَ (ش ق ق)

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٦ - تَأَمَّلِ الْأَمْثِلَةَ الْآتِيَةَ لِبَابِ (اِفْعَلَّ) :

6- Ponder over the following examples for form

(١) اِحْتَرَقَ الْخَشَبُ وَٱسْوَدَّ.

1) The wood caught fire and it turned/became black.

(٢) غَسَلْتُ الثَّوْبَ الْوَسِخَ بِالصَّابُونِ فَٱبْيَضَّ.

2) I washed the dirty dress with soap and it turned white.

(٣) قَدِ ٱصْفَرَّتْ أَسْنَانُكَ يَابُنَيَّ، أَلَا تَسْتَاكُ؟ (FVIII)

3) Your teeth have become yellow, O' my dear son, don't you clean (your teeth)?

(٤) تَخْضَرُّ الْأَشْجَارُ فِي الرَّبِيعِ. (سَاكَ - يَسُوكُ)

4) The trees become green in the spring.

(٥) اِصْفَرَّ وَجْهُهُ مِنَ الْخَوْفِ. (وَجْنَةٌ، وَجْنَاتٌ)

5) His face became pale (yellow) with the fear.

(٦) غَضِبَ الْمُدَرِّسُ فَاحْمَرَّتْ وَجْنَتَاهُ.

6) The teacher became angry so his both cheeks turned red.

(٧) اِقْلِ هَذِهِ السَّمَكَةَ حَتَّى تَحْمَرَّ. أَخْرِجْهَا مِنَ الْمِقْلَاةِ فَوْرَ ٱحْمِرَارِهَا. ([أَنْ])

7) Fry this fish until that it turns red. Take it out of the frying pan as soon as it turns red.

(٨) اَلْمِنْجَلُ ٱسْتِقَامَتُهُ فِي ٱعْوِجَاجِهِ.

8) The sickle, its correctness/integrity is in its crookedness (bend).

sickle

(٩) فِي الْحَدِيثِ: «إِنَّ أَوَّلَ وَقْتِ صَلَاةِ الْعَصْرِ حِينَ يَدْخُلُ وَقْتُهَا، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَصْفَرُّ الشَّمْسُ».

9) In the hadith: Indeed the first time of the Asr prayer is when the time enters in it, and indeed its end time is when the sun turns yellow.

(١٠) عَنْ عَلِيٍّ (رَضِيَ اللهُ عَنْهُ): «كُنَّا إِذَا ٱحْمَرَّ الْبَأْسُ ٱتَّقَيْنَا بِرَسُولِ اللهِ ﷺ». (اِحْمَرَّ الْبَأْسُ: أَيِ ٱشْتَدَّتِ الْحَرْبُ).

10) From Ali (MABPWH): 'We used to, when the battle became red, take protection with the Messenger of Allah (PBUH)'. (Battle became red: i.e., the battle intensified).

٧ - (أَرَاكَ ضَعِيفاً): (رَأَى) هَذِهِ بِمَعْنَى (عَلِمَ)، وَتُسَمَّى (رَأَى الْقَلْبِيَّةَ). تَنْصِبُ رَأَى الْقَلْبِيَّةُ مَفْعُولَيْنِ أَصْلُهُمَا مُبْتَدَأٌ وَخَبَرٌ (مِثْلُ ظَنَّ). نَحْوَ:

7- (I think of you as weak): (To see/think) its meaning is (to know), and it is called (seeing/thinking of the mind (heart)). The seeing/thinking of the heart is accusative with two objects originally they are subject and predicate (like he thought), e.g.:

(1st object is definite and 2nd object is indefinite)

To think of someone as something
#1 #2
مَفْعُولٌ بِهِ

أَنْتَ ضَعِيفٌ. You are weak.

أَرَاكَ ضَعِيفاً. I think you are weak.
#1 #2

وَفِي التَّنْزِيلِ: ﴿إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَنَرَاهُ قَرِيباً﴾ [الْمَعَارِجُ/ ٦-٧].
#1 #2 #1 #2

And in the Qur'an: 'Indeed they think it (Day of Judgement) is far off, and (but) we think it near'

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أَمَّا (رَأَى الْبَصَرِيَّةُ) فَتَنْصِبُ مَفْعُولاً وَاحِداً، نَحْوَ: أَرَأَيْتَ الْمُدَرِّسَ؟

As for (seeing of the Eye), it is accusative with a single object, e.g.: Did you see the teacher?

❋ أَدْخِلْ (رَأَى الْقَلْبِيَّةُ) عَلَى الْجُمَلِ الْآتِيَةِ :

❋ Enter 'Thinking of the Mind' in the following sentences :

أَنْتَ مُسْتَعْجِلٌ . — You are hurried. — أَرَاكَ مُسْتَعْجِلًا (مُضَارِعٌ) — I think you (are) in a hurry.

هُوَ حَزِينٌ . — He is sad. — رَأَيْتُهُ حَزِينًا (مَاضٍ) — I thought he was sad.

اَلطُّلَّابُ مُجْتَهِدُونَ . — The students are hardworking. — أَتَرَى الطُّلَّابَ مُجْتَهِدِينَ؟ — Do you think the students are hardworking?

٨ - (عَسَى أَنْ يَكُونُوا خَيْراً مِنْهُمْ) : (عَسَى) مِنْ أَفْعَالِ الرَّجَاءِ، وَتُفِيدُ التَّرَجِّيَ أَوِ الْإِشْفَاقَ، نَحْوَ:

8- (It is hoped they are better than them: (عَسَى) is from the verbs of hope and denotes the hope or the fear, e.g.:

(أ) ﴿عَسَى اللهُ أَنْ يَتُوبَ عَلَيْهِمْ﴾ [اَلتَّوْبَةُ/١٠٢]. أَيْ: يُرْجَى أَنْ يَتُوبَ اللهُ عَلَيْهِمْ .

A) 'Perhaps Allah will turn to them with forgiveness.' i.e.: It is hoped that Allah will turn with forgiveness towards them.

(ب) ﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ﴾ [اَلْبَقَرَةُ/٢١٦]. أَيْ: يُخْشَى أَنْ تَكْرَهُوا . .

B) 'But perhaps you hate something and it is good for you'. i.e.: Your disliking is feared.

① تَعْمَلُ (عَسَى) عَمَلَ (كَانَ). وَيَكُونُ خَبَرُهَا فِعْلاً مُضَارِعاً مُقْتَرِناً بِـ(أَنْ)، نَحْوَ: عَسَى اللهُ أَنْ يَنْفَعَنَا بِكَ. هُنَا لَفْظُ الْجَلَالَةِ اسْمُهَا، وَالْمَصْدَرُ الْمُؤَوَّلُ (أَنْ يَنْفَعَ) خَبَرُهَا .

فِعْلٌ نَاقِصٌ

① (عَسَى) works/acts like (كَانَ). and its predicate is a Present tense verb with (أَنْ), e.g.: It is hoped that Allah will bring some benefit to us from you. Here the word Exalted is its 'subject' and the 'interpreted verbal noun' (أَنْ يَنْفَعَ) is its 'predicate'.

وَفِي (عَسَيْتَ أَنْ تُفْسِدَ فِي الْأَرْضِ)، اَلتَّاءُ اسْمُهَا، وَالْمَصْدَرُ الْمُؤَوَّلُ (أَنْ تُفْسِدَ) خَبَرُهَا .

اِسْمُ — خَبَرُ عَسَى

And in (It is feared that you will spoil the earth), the 'ta' is its 'subject' and the interpreted verbal noun (أَنْ تُفْسِدَ) is its predicate.

② وَتَأْتِي (عَسَى) تَامَّةً، أَيْ تَكْتَفِي بِمَرْفُوعِهَا، فَلَا تَحْتَاجُ إِلَى الْخَبَرِ، وَذَلِكَ إِذَا وَلِيَهَا (أَنْ وَالْفِعْلُ)، نَحْوَ: ﴿عَسَى أَنْ يَهْدِيَنِ رَبِّي﴾

تَامٌّ

② And عَسَى comes as a complete (verb), i.e.: it is satisfied with its doer and it does not need the predicate and that is when it follows (أَنْ and the verb), e.g.: 'It is hoped (Perhaps) that My Lord will guide me.'

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[ٱلْكَهْفُ/ ٢٤]. هُنَا ٱلْمَصْدَرُ ٱلْمُؤَوَّلُ فَاعِلُ عَسَى.

Here the interpreted verbal noun is the doer of (verb) عَسَى. And in

وَفِي «كَيْفَ مُحَمَّدٌ ٱلْآنَ؟ عَسَى أَنْ يَكُونَ أَحْسَنَ» يَجُوزُ أَنْ يَكُونَ

(How is Mohammad now? I hope that he is better)

«عَسَى» نَاقِصَةً، وَذَلِكَ إِذَا قَدَّرْتَ فِيهَا ضَمِيراً مُسْتَتِراً. وَإِذَا لَمْ تُقَدِّرْ

(عَسَى) being (فِعْلٌ نَاقِصٌ)

فَهِيَ تَامَّةٌ.

(deficient or incomplete) is permissable, and it is when you estimate in it the doer then it is deficient (نَاقِصَةٌ). And when it is not estimated, it is complete (تَامَّةٌ).

* The deficient (عَسَى): It is hoped that Allah will guide him. It is hoped that I will pass.
* The complete (عَسَى): " "

(خَبَرُ عَسَى) (اِسْمُ عَسَى)

* عَسَى النَّاقِصَةُ : عَسَى اللهُ أَنْ يَهْدِيَهُ. عَسَيْتُ أَنْ أَنْجَحَ.

Has subject and Predicate

* عَسَى التَّامَّةُ : عَسَى أَنْ يَهْدِيَهُ اللهُ. عَسَى أَنْ أَنْجَحَ.

(فَاعِلٌ)

Has ٱلْمَصْدَرُ ٱلْمُؤَوَّلُ as فَاعِلٌ

حَوِّلْ «عَسَى» ٱلنَّاقِصَةَ إِلَى تَامَّةٍ فِيمَا يَأْتِي :

Change the deficient عَسَى to complete in what follows

(١) عَسَيْتَ أَنْ تَعُودَ غَداً. عَسَى أَنْ تَعُودَ غَدًا — 1) It is hoped that you will return tomorrow.

(٢) عَسَى اللهُ أَنْ يَغْفِرَ لِي. عَسَى أَنْ يَغْفِرَ اللهُ لِي — 2) It is hoped that Allah will forgive me.

(٣) أَيْنَ زُمَلَاؤُنَا؟ عَسَوا أَنْ يَحْضُرُوا الدَّرْسَ. عَسَى أَنْ يَحْضُرُوا الدَّرْسَ — 3) Where are our friends. It is hoped they will attend the lesson.

(٤) كَيْفَ الطَّالِبَاتُ الْجُدُدُ؟ عَسَيْنَ أَنْ يَفْهَمْنَ الدُّرُوسَ. عَسَى أَنْ يَفْهَمْنَ الدُّرُوسَ — 4) How are the new students. I hope they understand the lesson.

حَوِّلْ «عَسَى» ٱلتَّامَّةَ إِلَى نَاقِصَةٍ فِيمَا يَأْتِي :

Change the complete عَسَى to deficient in what follows

(مُذَكَّرٌ) (أَلْأَعْلَى مُؤَنَّثٌ) اِسْمُ تَفْضِيلٍ

(١) عَسَى أَنْ نُقْبَلَ فِي الدِّرَاسَاتِ الْعُلْيَا. عَسَيْنَا أَنْ نُقْبَلَ فِي الدِّرَاسَاتِ الْعُلْيَا — 1) It is hoped that we are accepted for the higher studies.

(٢) عَسَى أَنْ تُسَافِرِي غَداً. عَسَيْتِ أَنْ تُسَافِرِي غَدًا — 2) It is hoped that you (F) will travel tomorrow.

(٣) عَسَى أَنْ يَسْمَحَ لَنَا الْمُدِيرُ بِالْانْصِرَافِ. عَسَى ٱلْمُدِيرُ أَنْ يَسْمَحَ لَنَا بِالْانْصِرَافِ — 3) It is hoped that the principal will grant us permission to go.

(٤) عَسَى أَنْ يَتَّحِدَ الْمُسْلِمُونَ. عَسَى ٱلْمُسْلِمُونَ أَنْ يَتَّحِدُوا — 4) It is hoped that the Muslims will unite.

* أَدْخِلْ «عَسَى» فِي جُمْلَتَيْنِ مِنْ إِنْشَائِكَ عَلَى أَنْ تَكُونَ نَاقِصَةً فِي الْأُولَى، وَتَامَّةً فِي الْأُخْرَى.

* Enter عَسَى in two sentences from your own composition the first one is to be incomplete/deficient and the second one complete.

(نَاقِصَةٌ) ١. عَسَى اللهُ أَنْ يَغْفِرَ لِي — 1) It is hoped that Allah will forgive me.

(تَامَّةٌ) 2. عَسَى أَنْ يَغْفِرَ اللهُ لِي — 2) It is hoped that Allah will forgive me.

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9- 'So, taste the punishment because of what you used to disbelieve.'

٩ - ﴿فَـذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ . هَذِهِ (مَا الْمَصْدَرِيَّةُ) (بِمَا كُنْتُمْ تَكْفُرُونَ) أَيْ بِكَوْنِكُمْ تَكْفُرُونَ . (بَعْدَ مَا انْتَهَتِ الصَّلَاةُ) أَيْ بَعْدَ انْتِهَاءِ الصَّلَاةِ .

This is the (infinitive Ma) (because of what you used to disbelieve), i.e., with your being you disbelieved. (After the prayer has finished), i.e., After finishing of the prayer.

قَالَ تَعَالَى : ﴿لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾ [ص/٢٦] . أَيْ بِنِسْيَانِهِمْ يَوْمَ الْحِسَابِ .

The Exalted said: 'For them, there is a severe punishment for their forgetting the Day of Judgement', i.e.: Because of their forgetting the Day of Judgement.

10- 'And as far those whose faces turn black (it will be said to them) - did you disbelieve ...' Here the reply of أَمَّا is omitted, and it is estimated to be: So it will be said to them.

١٠ - ﴿فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ . آل عمران ١٠٦﴾ هُنَا جَوَابُ (أَمَّا) مَحْذُوفٌ ، وَتَقْدِيرُهُ : فَيُقَالُ لَهُمْ .

11- Give Present tense:

١١ - هَاتِ مُضَارِعَ : فَقَدَ . اسْتَاكَ . FVIII

يَفْقِدُ يَسْتَاكُ (مِسْوَاكٌ - اِسْمُ آلَةٍ)

To lose To clean teeth

12- What is the meaning of الْوَجْنَةُ and what is its plural.

١٢ - مَا مَعْنَى (الْوَجْنَةُ) ؟ وَمَا جَمْعُهَا .

(وَجْنَةٌ = خَدٌّ Cheek) ، وَجَنَاتٌ or وَجْنَاتٌ Cheeks

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

اِعْوَجَّ يَعْوَجُّ اِعْوِجَاجًا (IX) To be or become crooked, to be or become twisted

زَلَجَ يَزْلَجُ زَلْجًا (a-a) To slide, to slip, to guide along

مِزْلَاجٌ (اسْمُ الآلَةِ) Sliding bolt on a door, latch

قَوَّمَ يُقَوِّمُ تَقْوِيمًا (II) To set upright, to put in order, to arrange

حَاوَلَ يُحَاوِلُ مُحَاوِلًا (III) To try, to attempt, to endeavor

تَمَكَّنَ يَتَمَكَّنُ تَمَكُّنًا (V) To be able to do, to gain ground. Also, to be a native or indigenous

أَغْضَبَ يُغْضِبُ إِغْضَابًا (IV) To annoy, to exasperate, to make someone angry.

سَخِرَ يَسْخَرُ سَخْرًا (i-a) To laugh, to sneer, to jeer, to mock, to ridicule

سُخْرِيَةٌ Mockery, object of ridicule

بَيَّضَ تُبَيِّضُ تَبْيِيضًا (II) To make something white

اِبْيَضَّ يَبْيَضُّ اِبْيِضَاضًا (IX) To become white

سَوَّدَ يُسَوِّدُ تَسْوِيدًا (II) To make something black

اِسْوَدَّ يَسْوَدُّ اِسْوِدَادًا (IX) To become black

عَسَى It is hoped, it is feared

صَلَحَ يَصْلُحُ صُلْحًا (a-u) To be good

صَلَاحٌ In order

زَهَا يَزْهُوا زُهَاءً (a-u) To blossom

اِحْمَرَّ يَحْمَرُّ اِحْمِرَارًا (IX) To become red, or اِحْمَارَّ يَحْمَارُّ اِحْمِيرَارًا

اِصْفَرَّ يَصْفَرُّ اِصْفِرَارًا (IX) To become yellow or اِصْفَارَّ يَصْفَارُّ اِصْفِيرَارًا

فَقَدَ يَفْقِدُ فَقْدَانًا (a-i) To loose, fail to find

فُقِدَ (مَبْنِيٌّ لِلْمَجْهُولِ)

اِدْهَامَّ يَدْهَامُّ اِدْهِيمَامًا (IX) To become black

اِشْتَدَّ يَشْتَدُّ اِشْتِدَادًا (VIII) To become hard, harsh, more rigorous, violent

اِنْفَضَّ يَنْفَضُّ اِنْفِضَاضًا (VII) To be opened, dispersed

اِشْتَقَّ يَشْتَقُّ اِشْتِقَاقًا (VIII) To derive

اِنْشَقَّ يَنْشَقُّ اِنْشِقَاقًا (VII) To split

اِحْتَرَقَ يَحْتَرِقُ اِحْتِرَاقًا (VIII) To catch fire

خَشَبٌ Wood

رَبِيعٌ Spring

وَجْنَةٌ Cheek, وَجَنَاتٌ (جَمْعٌ)

قَلَى يَقْلِي قَلْيًا To fry, roast

مِقْلَاةٌ (اسْمُ الآلَةِ) Frying pan

فَوْرًا (ظَرْفٌ) Immediately

مِنْجَلٌ Sickle

اِسْتَقَامَ يَسْتَقِيمُ اِسْتِقَامَةً (X) To be or become straightened

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اِسْتَاكَ يَسْتَاكُ اِسْتِيَاكًا (VIII) To clean/brush teeth using *a miswak*

مِسْوَاكٌ Miswak (toothbrush)

بَأْسٌ Strength, courage, power, might, hurt, battle

حَزِنَ يَحْزَنُ حُزْنًا (a-u) To be sad, grieve.

حَزِينٌ Sad, grieved

اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتِعْجَالًا (X) To be in hurry

مُسْتَعْجِلٌ Hurried

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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